ſtanding the behaviour here recommended, would be rank affectation. Decorum, indeed, is the one thing needful!—decorum is to ſupplant nature, and baniſh all ſimplicity and variety of character out of the female world. Yet what good end can all this ſuperficial counſel produce? It is, however, much eaſier to point out this or that mode of behaviour, than to ſet the reaſon to work; but, when the mind has been ſtored with uſeful knowledge, and ſtrengthened by being employed, the regulation of the behaviour may ſafely be left to its guidance.

Why, for inſtance, ſhould the following caution be given when art of every kind muſt contaminate the mind; and why entangle the grand motives of action, which reaſon and religion equally combine to enforce, with pitiful worldly ſhifts and ſlight of hand tricks to gain the applauſe of gaping taſteleſs fools?

'Be even cautious in diſplaying your good 'ſenſe *. It will be thought you aſſume a 'ſuperiority over the reſt of the company—'But if you happen to have any learning,

* Let women once acquire good ſenſe—and if it deſerve the name, it will teach them; or, of what uſe will it be? how to employ it.

'keep

'keep it a profound ſecret, eſpecially from 'the men, who generally look with a jealous 'and malignant eye on a woman of great 'parts, and a cultivated underſtanding.' If men of real merit, as he afterwards obſerves, are ſuperior to this meanneſs, where is the neceſſity that the behaviour of the whole ſex ſhould be modulated to pleaſe fools, or men, who having little claim to reſpect as individuals, chooſe to keep cloſe in their phalanx. Men, indeed, who inſiſt on their common ſuperiority, having only this ſexual ſuperiority, are certainly very excuſable.

There would be no end to rules for behaviour, if it be proper always to adopt the tone of the company; for thus, for ever varying the key, a *flat* would often paſs for a *natural* note.

Surely it would have been wiſer to have adviſed women to improve themſelves till they roſe above the fumes of vanity; and then to let the public opinion come round—for where are rules of accommodation to ſtop? The narrow path of truth and virtue inclines neither to the right nor left—it is a ſtraightforward buſineſs, and they who are earneſtly

purſuing